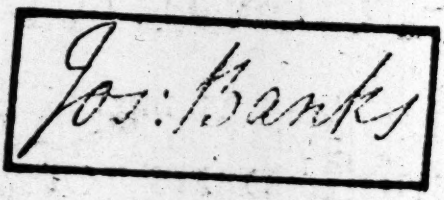
# THE Manner of Making OF COFFEE, TEA, AND CHOCOLATE.

As it is used In most parts of *Europe*, *Asia*, *Africa*, and *America*.

With their Vertues.

Newly done out of French and Spanish.

LONDON:
Printed for *William Crook*, at the *Green Dragon* without *Temple Bar* near *Devereux* Court, 1685.



Jos: Banks

TO THE

Right Worshipful

Sr. *THOMAS CLAYTON*, Kt.

WARDEN OF

*MERTON COLLEDGE*

IN

OXFORD.

THIS

TREATISE

IS

Humbly Dedicated

BY THE

TRANSLATOR

*JOHN CHAMBERLAIN.*

# THE PREFACE.

*NATURE desiring, that Man should go forth of her hands as a perfect Master-peice, and as a Microcosm full of wonders, has made him a present of a considerable apanage, to wit, a sound and vigorous health, that he may live the longer, and exercise all his functions with the less trouble. But as this health may be easily alter'd and destroyed by an infinite number both of external and internal causes, the Divine Providence knowing that nothing can be more profitable, more agreeable, or more precious to this her Creature, than this incomparable benefit of health, without which all the honours, all the riches, and all the delights of the world do perpetually incommode, vex, and ter-*

*ment a Man, Tis therefore very wiſe advice, to draw out of the boſom of the Earth many ſorts of Medicines, as well for the conſervations of thoſe Perſons that are in perfect health, as for the eaſe and cure of thoſe that are infirm and crazy. In the mean time, as Climates are very different th'one from th'other, and as ſeveral Countries produce different ſpecies, ſo Nature has diſtributed certain Plants and Drugs to ſome Countries, which ſhe has denied to others; to the end that hereby ſhe might the better favour the mutual commerce of all People, and for the better cementing humane Society, at which ſhe alwaies ſeems particularly to aim, ſince ſhe has implanted the love and deſire thereof in the minds of all, except ſuch as are ill natur'd and Men-haters, who ſeem to be abhortives and monſters in Nature. They therefore do ſeem to claſh with Reaſon, who in contempt of the ſacred Rules of Divine Providence*

dence, do hold, that every Country ought to be content with the ſole uſe of its own Drugs, without ſeeking after thoſe things wherewith Strangers and Foreigners may furniſh us.

For is it not the meer effect of a capricious and peeviſh humour, to deſire without any reaſon to deprive Mankind of the uſe of thoſe healthful productions wherewith Nature from all parts preſents him, and to hinder him from all advantages, which he may thence expect? Now amongſt all the Drugs whereof Heaven has ſhewed it ſelf liberal to Men, there be three chiefly which in our time have required ſo great a vogue or credit, and ſo particular an eſteem through all Europe by the ſignal effects which they are daily found to produce in an infinite number of People, who make uſe thereof with good ſucceſs that I have thought it a thing of great importance to communicate to the publique ſome Diſcourſes and Treatiſes made on this

*this Subject, compiled and gathered together in one Body, that our Nation, alwayes curious and greedy of novelty, may understand the very depth and bottom of these aboveſaid Drugs; as well as others; the use whereof has been but lately known amongst us, yet they become more famous every day than other, by the frequent and dayly use we make of them, and with a success which is no less wonderful than profitable; those three Drugs which I mean, and whereof I intend to treat here, are* COFFEE, TEA, *and* CHOCOLATE: *The two first are simple Drugs, the latter is a mixt composition of several Drugs.*

COFFEE *grows in* Arabia, *but the other two come from the* Indies, viz. *the* Tea *from the* East-Indies, *and the* Chocolate (*or* Cacao nut, *whereof it is chiefly made*) *from the* West-Indies. *The first peice I present you with in this Book is a curious Discourse of* COFFEE, *done into French*

*French out of an Original Copy in Latine, not long ſince compoſed by a very learned Phyſitian of* Germany, *who would be nameleſs, to the which I have added ſome draughts gathered out of the works of ſome learned Travellers on this ſame ſubject. The Second Treatiſe conſiſts of ſome particular Remarks extracted from the Dutch* Eaſt-India *Companies Embaſſy to the Emperour of* China. *From a relation of the Voyage of the Biſhop of* Beryte *to* Cochinchina. *From the Voyage of Father* Alexander *of* Rhodes : *And from the Medicinal Obſervations of* Nicholas Tulpius *a a Phyſician of* Amſterdam.

*The laſt peice is a Diſcourſe of* Chocolate, *made by a Spaniſh Phyſician, named* Antonio Colmenere *of* Ledeſma. *I am perſwaded that this little Collection will be well accepted by all good men, who ſhall thereby be enabled to underſtand what excellent Vertues the*

*Creator*

*Creator has distributed to these three foreign Drugs: Which shall so much the more oblige them to admire and bless the Sovereign Author of all these Creatures, and shall render them the more desirous to make good use thereof, with continual Thanksgiving, in all the Distempers wherewith they shall find themselves either threatned, or really afflicted.*

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OF

# OF THE USE OF COFFEE.

ALthough the uſe and the eating of Beans, were heretofore forbidden by *Pythagoras*, becauſe that their flowers being ſpotted with a black Colour, did repreſent a melancholly ſhape, and the Souls of the dead that did dwell therein: And though there be others that reject them, affirming that the uſe of them dulls the ſenſes, and cauſes troubleſome Dreams: Yet becauſe they ſerve us in the Nature of Victuals and Phyſick, I ſhall not think my time and labour miſ imployed, if I communicate to the publick, ſomething on this Subject of Beans.

Nevertheleſs I don't mean to ſpeak of our *European* Beans; neither of the wilde, nor thoſe they ſow, whether they be Lupine, or Kidney Beans, or whatſoever ſort; of all which we were ever wont to make uſe, either in the Kitchin or in the Drugſters Trade, ſince that the moſt famous Phyſicians and Chyrurgions have employed them in the Cure of Maladies internal as well as external; *viz.* In the Dropſie, the Stone, the Stoppage of the Urine, the bloudy Flux, Looſneſs, Bruiſes, and other Diſeaſes. Neither will I mention the Bean of *Egypt*, which *Dioſcorides* ſpeaks of, which the Crocodiles avoid as being deſtructive to their Eyes, witneſs *Pliny*. Neither of the Kidney Beans of *Paludan Garet*, like the *Cacao* Nut (whereof they make *Chocolate*) named otherwiſe *Coles* by *Cluſius*: Nor will I treat of the purging Beans of *Carthage*; or thoſe of *Ferdinand de Lopez* of *Caſtagneda*; which come from the Iſle of St. *Thomas*. I will ſpeak for the preſent of a certain Bean of *Arabia* called *Bon*, whereof they make a Drink termed *Coffee*, which was heretofore in uſe amongſt Arabians, and Egyptians; and

and which is now a dayes in very great requeſt amongſt the Engliſh, French, and Germanes.

The firſt that makes mention of the Property of this Bean, under the name of *Bunchum* in the *9th.* Century after the Birth of our Saviour, was *Zachary Mahomet Raſes*, commonly called *Rhaſio*, a very famous Arabian Phyſician, who has compoſed a great many excellent Books; to wit, Ten dedicated to King *Almanſor*, and Fifteen other learned Works. He was the firſt, that did explain what was the meaning of *Bunchum*, aſſuring us that it is hot and dry, very good for the Stomach, it hinders the unpleaſant ſmell of Sweat, and of depilatory Oyntments.

After *Raſes* divers other Phyſicians, and particularly *Avicenne*, explains *Bon* under the name of *Bunchum*.

As to the choice thereof, he ſays that of a Lemmon colour, light, and of a good ſmell is the beſt; that the white and the heavy is naught, that it is hot and dry in the firſt degree, and accordiug to others cold in the firſt degree. As to its operations and effects, it fortifies the members, it cleans

the

the skin, and dries up the humiditics that are under it, and it gives an excellent ſmell to all the Body.

*Proſper Alpinus* in his Book of the Medicines and Plants of *Egypt*, throughly deſcribes the Bean *Bon*, and the Drink they make thereof. For he ſayes the Grain *Bon* is in great uſe among the Egyptians, of which they prepare a decoction, whereof they drink in their Country juſt the ſame as we do the wine in our Taverns: And tho they drink it all day long, yet their manner is alwayes to take a large quantity thereof in the morning faſting, as hot as they can well indure it, it being the general opinion amongſt them, that it warms and corroborates the Stomach, and that it is a powerful remedy to cure all the obſtructions of the Bowels.

It is an excellent Remedy againſt the ſtoppage of Womens Courſes, and they make often uſe thereof, when they don't flow ſo faſt as they deſire, they ſip a great deal of it, as hot as they can drink it; alwayes taking care to drink it by little and little: for it is the Cuſtome of every one

to

to drink it after that manner. He proceeds further in it, saying, that the drink called *Coffee* is much esteem'd of in those Countries, the which they prepare with certain black Grains, which come very near to Beans. This decoction they make two ways: the one with the skin or the outside of the aforesaid Grain, and the other with the very substance of the Bean. That which is made of the skin is of more force, then the other that's made with the Bean it self: I have seen the Tree whereon it grows in the Orchard of a Turkish Commander, who had caused it to be transplanted out of *Arabia*, it very much resembles the Plant, called *Priests Bonnet*. The quality of this Drink is cold and dry, or rather temperate in respect of cold, by reason of some heat, which is found mingled therewith: For this grain is composed of two different substances; to wit, the one gross and terren, whereby it strengthens and corroborates, and the other is thought to be made up of warm parts, by which it heats, cleanses, and opens. This decoction has a taste not much different from that of *Succory*, tho

tho it has a greater power to remove all obſtructions. Having then took notice, that the Women in the beginning of their courſes, to help evacuations, drink of it by little and little, a great quantity very hot, and in that time make great uſe of this Drink. Aſſiſted and with this experience I begun to employ it for all women whatſoever, who by ſome cauſe or other have their purgations ceas'd or diminiſhed, the which I have ſeen experimented by very many with good ſucceſs; and thence I have learned, that this ſort of Medicine was excellent for the ſtopping of Womens courſes, which proceeds from the obſtructions of the veins in the Matrice, having beforehand provided for the purging of the body. This Drink took in the morning faſting, mightily provokes the Courſes, and it is a quick and certain remedy for thoſe Women, who not having their courſes are troubled with violent pains.

They prepare this decoction taking a pound and a half of the Kernels of this Grain, peeling off the skin they roaſt it before the fire, and having roaſted

roaſted or parched it, they boyl it in twenty pintes of water. Others take the Grain roaſted or parched, and beat to powder, and let it lie ſteept in water a whole day: and without any other infuſion they boyl it half a way, and having ſtrain'd it, they keep it in earthen pots ſtopt cloſe, to make uſe thereof when they ſhall want it.

They prepare this drink after the ſame faſhion, with the Bark of the aforeſaid Grain: which nevertheleſs they take in a leſs quantity, *viz.* ſome only ſix ounces, others nine, with twenty pintes of Fountain water, which they boyl half away. This Drink the Arabians call *Caova*: the Berries (as I ſaid before) grow on a Tree much like our *Prieſts Bonnet*, tho the leaves are thicker, harder, and greener, and beſides they are green all the year round.

They uſe this decoction to fortifie the ſtomach, when it is too cold, and to help digeſtion, as alſo to remove the obſtructions of the entrails: they make uſe of it ſeveral days with good ſucceſs, in the cold ſwellings of the Liver and the Spleen. *Avicenne* mentions

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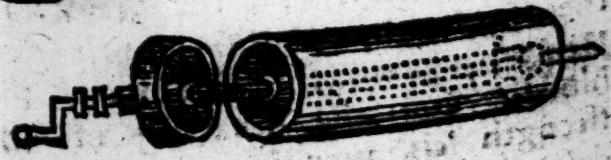
ons theſe Grains, and attributes the ſame uſe to them; eſteeming them to be hot in the third degree, and dry in the ſecond; which does not ſeem likely; ſince it has a ſweet with a kind of bitterneſs, without any ſharpneſs or acrimony.

We muſt now particularize the preparation of this Drink made with *Coffee*; tis true, I have ſpoken ſomething hereof before, but in general now I will proceed to the particulars.

The Grain *Bon* whoſe figure (with the Tree whereon it grows) you ſee here before you, being firſt well skinn'd and pill'd, is put into an Iron Inſtrument firmly ſhut together with the coverlid; through this Inſtrument they thruſt a Spit, by the means whereof they turn it before the Fire, till it ſhall be well roſted; after which having beaten it into very fine Powder, you may make uſe thereof, in an equal proportion according to the number of the people that will drink it: *Viz.* the third part of a ſpoonful for each perſon, and put it into a glaſs of boyling Water, putting a little Sugar thereto: And after

The Coffee Tree.



The Inſtrument.

ter having let it boyl a ſmall time, you muſt pour it into little diſhes of porcelain or any other ſort, and ſo let it be drunk by little and little, as hot as it can poſſibly be indur'd, but eſpecially faſting.

I have here explained in general the Virtues of that wholeſome drink called *Coffee*; tho it will not be altogether unneceſſary, to relate what an eminent *Arabian* Phyſician ſpeaks thereof, who more particularly declares theſe things that follow.

The fruit *Bon* (ſays he) is gathered in the Month *Ab*, which being took out of its ſhell is divided into two parts. Its Flowers are whitiſh, this Bean is hot in the firſt degree, and dry in the ſecond, that is to ſay its Skin, as to the kirnel, it is altogether temperate, nevertheleſs it dries, but moderately and pleſantly: Its drink is good againſt *Catharrs* and *Rheums*, which trouble the Breaſt: In the ſtoppage of Womens courſes, and Urine, againſt the boyling of the blood, and the decaying of the ſtrength 'tis very neceſſary. This drink has got the ſame eſteem in *Den-*

*mark*

*mark* and *Sweden*: In which Countries the great Lords make uſe of it frequently. And eſpecially at *Paris* there are a great many Shops that ſell *Coffee* publickly with this following commendation.

### *The moſt excellent Virtues of the Berry called* Coffee.

*Coffee* is a Berry which only grows in the deſert of *Arabia*, from whence it is tranſported into all the Dominions of the Grand Seigniour, which being drunk dries up all the cold and moiſt humours, diſperſes the wind, fortifies the Liver, eaſes the dropſie by its purifying quality, 'tis a Sovereign medicine againſt the itch, and corruptions of the blood, refreſhes the heart, and the vital beating thereof, it relieves thoſe that have pains in their Stomach, and cannot eat: It is good alſo againſt the indiſpoſitions of the brain, cold, moiſt, and heavy, the ſteam which riſes out of it is good againſt the *Rheums* of the eyes, and drumming in the ears: 'Tis excellent alſo a-

gainſt

gainſt the ſhortneſs of the breath, againſt *Rheums* which trouble the Liver, and the pains of the Spleen: It is an extraordinary eaſe againſt the Worms: After having eat or drunk too much: Nothing is better for thoſe that eat much Fruit.

The daily uſe hereof in a little while will manifeſt the aforeſaid effect to thoſe, that being indiſpoſed ſhall uſe it from time to time.

'Tis related that the Turks amongſt other drinks, make uſe of one which they greatly eſteem, and which they call *Chaube*, the ſame with our *Coffee* as black as Ink, and which is excellent, eſpecially in the illneſs of the Stomack: They are wont to drink thereof in the Morning, in publick places without any difficulty, they take it in earthen or Porcelain Porringers, their manner is ſeting themſelves down on the ground in a Ring, every one drinks in his turn: They ſet the Porringer oftentimes to their mouth, but they drink but a very little at a time, by reaſon of its extream heat. The ingredients they uſe in the making of this

this Liquor, are certain fruits which are call'd *Buncho*, by the Inhabitants of the Country; being like (as to the out ſide) in greatneſs, and Colour to the Laurel Berries, having two skins very thin, they ſay they are brought from the *Indies*, 'tis a thing of ſmall price amongſt them. There is obſerved to be two yellow Grains within, which have each of them their little ſeveral partition. and reſembles in Colour, Name, and quality, the *Bancha* of *Avicenne* or the *Buncha* of *Raſes*. And for my part I ſhall think it to be the ſame thing till the Learned ſhall better inform me, this drink is very frequent amongſt them, for which cauſe there be very many of them that ſell it in publick Shops, and a great many trade abroad with this Fruit in houſes of entertainment. They count it as wholſome as we do our wormwood Wine or other Phyſical drinks

At *Amſterdam* this drink is ſold with great commendation of the publick, for it preſerves the radical moiſtneſs, ſtrengthens the Stomach, cures ſore eyes, pain in the Head, Catharrs,

Catharrs, Palſie, Gout, the Dropſie, 'tis good againſt the Scurvy, breaks the Stone, and eaſes women with Child. Monſieur *Simon Pauli* an eminent Phyſician does altogether condemn the uſe of *Coffee*, in a Treatiſe concerning the abuſe of *Tobacco* and *Tea*, for as much as it effeminates both the body and underſtanding, which yet it does not by cooling it too much, but becauſe it inſenſibly dries by reaſon of its natural Sulphure wherewith it abounds as well as *Tobacco*, and the *Agnus Caſtus*, or *Park-leaves*, but we ought to interpret what this Learned man ſays of the abuſe, and not of the right uſage of *Coffee*, otherwiſe one may as well forbid the uſe of *Rhubard*, *China*, *Saſſafras*, and other Drugs which grow out of *Europe*.

For my part I do no leſs blame the abuſe of *Coffee*, than that of Wine: But I defend the lawful uſe thereof, ſince it is evident that many find this drink to be very profitable, taken in the Morning faſting, with a little Sugar, in a moderate quantity, and to very good purpoſe, and dai-

ly

ly experience ſhews that it is very proper to cure the indiſpoſitions of the Stomach, ſtop Fluxes, and fortifies the whole body. If all thoſe that make uſe of *Coffee*, did it through a principal of daintineſs and nicety, the aforeſaid diſcourſe would be ſufficient to ſatisfie their curioſities, but the moſt part of thoſe that uſe it are reduc't thereto by neceſſity, and take it rather as a Medicine and not as a dainty diſh: I thought I ſhould do them a pleaſure to add hereto theſe following remarks on the ſame Subject, which I have gathered from the reading of ſome particular Voyages, by which one may ſee that all the Authors, who have treated of the properties of this ſort of Bean, are agreed in the ſame opinion, that it is moſt excellent in the curing of ſeveral indiſpoſitions, and moſt eſpecially for thoſe which trouble the head or Stomach.

*Pietro Del Lavallè* an Italian Gentleman Sirnamed the illuſtrious Traveller, ſpeaks in two ſeveral places of his Book concerning *Coffee*, but as that which he ſays of it in the firſt place

is

is not very conſiderable, I'le paſs it over, and only inſiſt upon his ſecond remark of *Coffee*, wherein ſpeaking of the Turkiſh Liquors, he utters his mind in theſe Terms. The Turks have a Drink of a black Colour, which during the Summer is very cooling, whereas in the Winter it mightily heats and warms the Body, yet without changing the ſubſtance, and always continuing the ſame drink, that they ſwallow hot as it comes from the Fire, and they drink it at long draughts, not at dinner time, but as a kind of dainty, and as it were to pleaſe their palate, and to entertain themſelves at their eaſe in the Company of their friends, and one cannot find any meetings amongſt them where they drink it not. For which end they keep a great fire on purpoſe, near which they keep always ready little Porringers of Porcelain filled with this mixture; and when that is hot enough, there be Servants appointed for this end, who do nothing else but carry theſe Porringers to each man in the Company, as hot

as

as they can, giving them also some *Melon* seed to chew, for the better passing away the time; and with this Seed and this Drink, which they call *Cahue*, they divert themselves in their Conversations, in publick Feasts or particular Recreations, sometimes the space of seven or eight hours. I drank of it last Summer, as a refreshment, with *Melon* Seed, and satisfaction enough; I remember I have read somewhere that the Antients did likewise use such sorts of *Liqours*, and if that be true, there is a great deal of likely-hood that it is was the same thing: Because that in many other fashions, as well of this Country as abroad amongst Forreigners, I find every day some foot-steps and remainders of Antiquity. This Drink, as I remember, is made with the grain or Fruit of a certain Tree, which grows in *Arabia* towards *Mecca*, and the fruit it produces is called *Cahue*, whence this Drink derives its Name, 'tis of an oval shape, of the same bigness as a middle-sized *Olive*, and to make this composition they take sometimes

no more than the skin, which i tender, ſometimes only the Kernel which is like to beans; and they are of an opinion, that of theſe two juices, the one heats the to'ther cools but I cannot well call to mind whether the refreſhing is that of the skin or the other.

The way to make the Drink thereof, is thus: They burn the skin or Kernel of this fruit as it beſt pleaſes their fancy or palate, and they beat it to a powder very fine, of a blackiſh Colour, which is not very pleaſant to the eye-ſight; this Powder will keep a long time, and is always to be found in the Drugſters Shops. When they would drink thereof they boyl it in Water in certain pots made on purpoſe, having a long and ſlender pipe to pour it readily into the little Porringers, and when the Water has boiled enough, they put therein ſuch a quantity of this powder, according to the number of people that are to drink of it: they let this powder boyl with the Water ſometime until it ſha have loſt its bitter taſte, which it wou

always

always keep without a perfect boyling. Afterwards they pour out this Liqour to be drunk as hot as the Mouth and Throat can endure it, not ſuffering themſelves to ſwallow it but by little and little, and at ſeveral times, becauſe of its actual heat: and after it has taken the taſte and colour of this powder, whereof the thick ſinks down and remains at the bottom of the Pot, to make uſe of it more deliciouſly, they mingle with this powder of *Cahue*, much Sugar, Cinnamon, and Cloves well beaten, which gives it an exquiſite taſte, and makes it much more nouriſhing. But yet without theſe dainties this drink it agreeable enough to the taſte with the powder of *Cahue* alone; and if you will believe them it contributes notably to the health, helping digeſtion, fortifying the Stomach, ſtopping Rheums and Catharrs: Theſe are very good qualities if they be effectual. They alſo ſay that after Supper it hinders drowſineſs, and for that reaſon thoſe that would ſtudy by Night do then drink thereof. There is ſold here by retail ſo great

a quantity of it, that they ſay the impoſt upon *Cahue*, amounts to a conſiderable ſum to the Grand Seignours profit: When I return I will bring ſome of it with me, and I will impart the Knowledge of this ſimple to the Italians, which perhaps at preſent is altogether unknown to them. If they ſhould drink it with Wine as they do with Water, I durſt ſay it would be the *Nepenthe* that *Homer* mentions, which *Helen* drunk there, it being for certain that *Cahue* is brought hither from that Country: And as this *Nepenthe* was a charm againſt cares and vexations, the ſame *Cahue* to this day is uſed amongſt the Turks as an entertainment and paſt-time, making the hours to ſlip away merrily in converſation, intermingling with their drink ſeveral pleaſant and recreative diſcourſes, which unawares brings upon their mind this forgetfulneſs of ſorrows which the Poet attributes to his *Nepenthe*.

*Thevenot* in a Relation which he has publiſhed of a Voyage into the *Levant* ſet a particular Chapter apart which

which he imployes in describing the Victuals, Drink, and Lodging of the Turks, and after having mentioned their other Liquors, speaks thus;

The Turks have another drink very common amongst them which they call *Cahue*; whereof they make use every hour in the day. This drink is made of a grain whereof we will speak by and by. They roast it in a pan, or any other utensil upon the fire, afterward they peel it, and beat it into powder very fine, and when they would drink thereof, they take a brazen pot made purposely which they call *Ibrik*, and having fill'd it with water, thy boyl it, and when it boyls they put of this powder therein, for about two cups of water one spoonfull, and when that is boyled they take it quickly from the fire, or remove it, otherwise it would boyl over, for it rises quickly, when it has thus had ten or twelve boylings, they pour it into little dishes of Porcelain, set in rank on a Trencher of painted wood, they bring it you boyling hot, and it

muſt be ſo drunk, but at ſeveral times, otherwiſe it is not good.

This Liqour is black and bitter; and ſmells a little of the burnt too, every one drinks it by little and little, for fear of ſcalding their mouths, ſo that being in a *Cavehane* (for ſo they name the places where 'tis ſold ready made) one may receive a kind of muſick and divertiſement by hearing the noiſe that every one makes in ſipping. This drink is good to hinder the fumes which riſe from the ſtomach into the head, and by conſequence to cure the indiſpoſition thereof, and for the ſame reaſon 'tis good againſt ſleeping. When our French Merchants have a great many Letters to write, and intend to labour all night, they take in the evening a diſh or two of this *Cahue*, it is good alſo to comfort the ſtomach and help diſgeſtion; in a word if you will beleive the Turks 'tis good againſt all indiſpoſitions whatever, and aſſuredly it has at the leaſt as much virtue in it, as is appropriated to *Tea*. For the taſte, in drinking there-

of

of once or twice, one may eaſily accuſtom ones ſelf to it, and it will no longer ſeem unpleaſant; there be ſome that mix therewith Cloves and a few grains of Cardamome, called in Latin *Cardamomum minus*, which they name *Cacoule*; others put thereto Sugar, but this mixture which makes it more pleaſant renders it leſs wholeſom and profitable: they drink a vaſt quantity thereof in the Turkiſh Country; there is neither rich nor poor that drinks leſs than two or three cups a day, and 'tis one of the things wherewith the husband is obliged to furniſh his Wife. There be many publick Taverns of *Cahue* where they boyl it in great Kettles; in theſe places all ſort of people may come, without diſtinction of Religion or quality, and 'tis no ſhame to frequent theſe places, ſince many go only to recreate themſelves; there be alſo without the houſe, Walls with Mats on them, where thoſe that will may ſit and ſee all that paſs by, and take the air, and there are ſome that play on the Violin, Flute and other Muſick, who are hired by the

Maſter of the *Cavehane* to play and ſing the beſt part of the day, to bring company together. When anyone that has any breeding ſees another of his acquaintance come into the *Cavehane* he will order the Maſter not to take their mony, and that by one only word, for when the *Cahue* is given them he Cries *Giaba*, that is, *Gratis*.

*Monſieur de Bourges* in the account he gives of the Voyage of the Biſhop of *Beryte* to *Cochinchina*, reckoning up the incommodities they underwent, in the march of the Caravan through the Deſert, ſets down, as one of the moſt inſupportable, the want of water, which they were put to much trouble to find, and oftentimes they were forc'd to uſe corrupted water. Whereupon he ſayes,

As the water which they meet with is commonly naught, putryfied, to correct the indiſpoſition which it cauſes in the ſtomach, the Turks take a drink, called *Coffee*, which begins to be uſed by the *Europeans*. This drink is made of a little Bean which grows in *Arabia* near *Mecca* in ſuch abundance, that it is tranſported into

all

all *Asia*, and almoſt all the places where there be *Mahometans*, who make uſe of this drink inſtead of Wine, whereas it ſufficiently imitates the effects, having the property to fortifie the ſtomach, and to make eaſie the digeſtion, and to purifie the vapours of the Head. They roaſt this Bean in a pan afterward they pound it in a Mortas, after having ſeparated the bran by a fine Sieve, they boyl this black and burnt powder in water a little while, then they drink it as hot as they can, though this Liqour has not an agreable taſte, but rather bitter, yet it is much eſteem'd of by theſe people for the good effects they find therein; which manifeſts the care God has to furniſh all Countryes with the neceſſary things for the advantage of men, and there is no doubt but that there be other plants in other Countries which have the like virtues.

*The end of Coffee.*

# A NEW RELATION OF THE USE AND VERTUE OF TEA.

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*LONDON*,

Printed for *W. Crook* at the Sign of the *Green Dragon* without *Temple-Bar*. 1685.

# OF THE USE OF TEA.

AS I never yet met with any particular Discourse of *Tea*, I am not able to afford to the Curious any other than these following remarks, which though they are very concise, yet are large enough to discover the miraculous qualities, which the Divine Providence has imparted to this leaf, in the cure of several indispositions, which become but too often the subject of our griefs.

The Author of the Book intituled, *the Embassy of the United Provinces to the Emperour of* China, Printed at *Leyden* in the year 1655. in the

the Deſcription which he makes of the Empire, Speaks thus of *Tea*;

The moſt excellent leaves of *Cha* or *Tea*, are found in the Provinces of *Kiangnon*, and ſpecially near the City *Hoeicheu*; this leaf is little, and the Tree thereof is very like the ſhrub call'd by *Pliny*, *Rhus Coriarius*, or *Curriers Sumack*: I do almoſt beleive that this is a kind of the ſame, however it is not a wild ſhrub, but a garden Plant; and further 'tis no tree but a ſhrub, which ſpreads it ſelf into divers little branches and pleaſant boughs: Its flowers come very near to that of Sumack, only this of *Cha* inclines more to a yellow, it puts forth its firſt flower in Summer, which does not give much ſcent, and its green berry becomes blackiſh, its branches are cover'd with white and yellow flowers jagg'd and pick'd from top to bottom.

To make this drink of *Cha* ſo much eſteem'd by the Indians, they only look for the firſt leaf which comes forth in Spring, which alſo is the moſt ſoft and delicate, they gather it with

with great care the one after to'ther, and ſeparately, afterwards they preſently heat it a little while, and ſoftly, on a gentle fire, and wrap it in a very fine, thin, and ſmooth piece of *Calico*, often ſtirring and rubbing it with the hands, then they ſet it on the fire again, being alſo wrapt up, and turn'd, and rub it the ſecond time till it curls up together and becomes quite dry, after which they pour it into tin boxes, ſealing and ſtopping it very cloſe, for fear the Spirits and the too ſubtil quallity, ſhould evaporate, for after you have kept it a long while, if you put it into boyling water it will retake its former verdure extending and ſpreading forth it ſelf; if it be good it leaves behind it in the Water a ſmell and taſte very agreeable to the palate, and withal a greeniſh colour. The *Chineſe* praiſe it wonderfully, and ſet a great value on the vertues and qualities of this drink, for they uſe it Night and day, and preſent it as a great rarity to thoſe they would regal. Now there be ſo many ſeveral ſorts, and 'tis ſo different both

both of price and goodneſs, that there is ſome, a pound whereof is worth an hundred Franks and more, another ſort you may have for ten or a dozen Crowns, others for two, nay ſome ſo cheap, that will coſt but two farthings a pound. It has at the leaſt this good quality to hinder the Gout, and the Gravel in the kidneys, if you drink of it after meals it takes away all indigeſtions and crudities of the Stomach, above all it helps and facilitates digeſtion, more eſpecially it diſintoxicates thoſe that are fuddl'd, giving them new forces, and enabling them to go to it again; becauſe it eaſes the burden of thoſe inconveniences which this brutal exceſs brings along with it, by reaſon that it dries and cleanſes all the ſuperfluous and peccant humours, and that diſperſes the vapours which cauſe ſleep and overcome a man when he deſires to be waking.

The *Chineſes* have given it divers names, according to the diverſity of the places where it grew, and from its innate virtues, as that of *Hoeicheu* is the beſt, ſo they have named it

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SLUNGOCHA, and ſell it ſome times for 150 Franks the pound. It has a blackiſh ſeed, which falling to the ground takes root, and at the end of three years produces pritty little ſhrubs about the height of our goosberry buſhes or Roſe-trees, whereof they gather every year a very conſiderable crop, the ſnow and the hail not being able though never ſo rigorous to do them any hurt, ſo that I am perſwaded one might eaſily improve this plant in the Soil of *Europe*, if its grain were ſowed in ſome ſhady and fertill place.

The *Japeneſes* prepare this drink quite after an other ſort than the *Chineſes* do, for of its leaves they make a powder which they drink with hot water, but the *Chineſes* drink the boyling water in the which theſe leaves have been ſtrayned, and whereto they have contributed all their goodneſs.

*Monſieur de Bourges*, in the Relation (which I have allready inſtanced,) of the Voyage of the Biſhop of *Beryte* to *Cochinchina*, ſpeaks thus.

During our abode at *Siam*, after our dinner, which was uſually of fiſh, we drank ſome *Tea*, which they take very

very hot with a little ſugar, we found it very wholſom; and comparing the effects of this *Tea* with thoſe of wine, eſpecially as they uſe it in this Country, where the Stomach is weakned by the extream heat, and its force is oppreſſed by the quality of the nouriſhment, it is doubtfull which of theſe two may obtain the pre-eminence, if not this leaf; the uſe whereof is grown ſo common in thoſe Countries, it having many excellent properties, the chief of which is to make one that is drunk become ſober. Wherein 'tis very different from all other liqours whereof men make uſe, which being drunk with exceſs, either weaken or quite deprive them of their underſtanding, whereas *Tea* fortifies, and frees them from the vapours which hinder its effects.

In the ſeveral Voyages of Father *Alexander* of *Rhodes*, the thirteenth Chapter is wholly taken up, in treating of *Tea*, and reflecting on the advantages of the People of *China*. He ſays, One of the things which in my opinion do very much contribute to the great health of this

people

people, which oftentimes appears to the very laſt, in their old age, is *Tea*, whoſe uſe is exceeding common through all the Eaſt, and begins to be known in ſome Countrys of *Europe*, by the means of the Hollanders, who bring it from *China*, and ſell it at *Paris* for thirty Franks the pound which they buy in this Country for eight pence or ten pence, and yet I perceive that it is commonly very old and naughty. 'Tis thus that the *French* and *Engliſh* ſuffer ſtrangers to enrich themſelves in the *Eaſt-India* trade, whence they might draw all the beſt commodities of the world, if they had but the courage to undertake it as well as their neighbours, who have leſs means to proſper therein then our own Country-men.

*Tea* is a leaf, as big, as that of our Pomegranate tree, it grows on little ſhrubs very much reſembling the Myrtle Tree, it is not to be purchaſed in any Country of the World, but only in two Provinces of *China* where it grows, one whereof is called *Nanquin*, whence comes the beſt *Tea*, which they name *Cha*, the other

ther is the Province of *Chincheau*, in theſe two Provinces, there is as much care taken in the Crop of this leaf as there is in our Vintages. It grows here in ſo great abundance, that they have enough thereof to furniſh the reſt of *China*, *Japan*, *Tunquin*, *Cochinchina*, and ſeveral other Kingdoms, where they ſo ordinarily make uſe of *Tea*, that thoſe who drink it but three times a day, are the moſt moderate, others take of it ten or twelve times a day, or to ſay better, every hour.

When this leaf is cropt, they dry it well in an Oven, then they put it into tin boxes, which muſt be well ſhut, for if it takes wind, 'tis ſpoiled, and has no more ſtrength then dead leven. I leave to you to judge if the Hollanders take great care of that they ſell into *France*. To know if the *Tea* be good, you muſt ſee that it be very Green, bitter, and ſo dry as to be eaſily broken with the Finger, if it is all thus, 'tis good, otherwiſe aſſure your ſelf it is not worth much.

The faſhion of the *Chineſes* when they

they make uſe of this *Tea* is to boyl ſome Water in a little pot very clean, when it boyls well, they take it from the fire, and put therein, ſo many leaves according to the proportion of Water, that is to ſay into a good large glaſs of Water, they put about an Ounce of *Tea*, they Cover the pot well, and when the leaf ſinks to the bottom of the Water, then is the time to drink it, for 'tis then that the *Tea* Communicates its vertue to the Water, giving it a reddiſh dye, they drink it as hot as they can, for if it ſhould cool it would be good for nothing, the ſame leaf which tarries at the Bottom of the pot will ſerve a ſecond or third time, but then they boyl it with the water.

The *Japeneſes* take it another way, for they firſt beat the *Tea* to powder, then they put it into boyling water and ſwallow it all together: I know not whether this way of taking it be more wholſom then the former. I have made uſe of, and always found that way of the *Chineſes* to be exceeding good: both of them mingle a little ſugar therewith to correct

the

the bitterneſs of the *Tea*, which nevertheleſs methinks is not ſo very unpleaſant.

There be three principal vertues in *Tea*; the firſt of which is to cure and to hinder the pains of the head; for my part, when I had the *Megrime*, in taking of this *Tea*, I found my ſelf ſo very much eaſed and comforted that it drew out all the pain of my head: for the principal force of *Tea* is to abate and expell thoſe groſs vapours which aſcending from the Stomach into the head do very much incommode us. If you take it after ſupper, it commonly hinders ſleep, yet there be ſome who by drinking of *Tea* ſleeps the better, becauſe allaying none but the moſt foggy vapours, it leaves behind it thoſe that do cheifly cauſe ſleep. For my part I have experimented it often enough, when I have been compelled to ſit up all night about ſome extraordinary buſineſs, I needed to do no more but to take ſome of this *Tea* when I perceived my ſelf beginning to ſleep, and I could eaſily watch all night without winking, and the next morning

I was as freſh as if I had ſlept my ordinary time; this I could do once a week without any trouble. I tried one time to continue waking ſix nights together. But the laſt night I found my ſelf quite ſpent.

*Tea* is not only good for the head, but it has a marvellous force in eaſing the Stomach, and helping digeſtion, they drink it alſo ordinarily after dinner; after ſupper not at all, eſpecially thoſe that would ſleep. The third thing for which *Tea* is good, is to purge the reins of the Gout and Gravell, and 'tis perhaps the true reaſon why theſe diſeaſes are unknown in thoſe Countries.

I have the more enlarged my ſelf on this diſcourſe of *Tea*, for ſince my abode in *France* I have had the honour to ſee ſome perſons of great quality and of an illuſtrious merit, (and upon whoſe lifes and healths the ſafety of *France* does almoſt depend,) who make uſe thereof with good ſucceſs, and who have had the goodneſs to command me to teach them the nature and quality of this Drug, the knowledge whereof I have

have gained by a thirty years expe. rience.

*Nicholas Tulpius* Phyſitian of *Amſterdam*, in his Book of medicinal obſervations ſpeaks thus. There is nothing more ordinary in the *Eaſt Indies* than the drink, which is made of the decoction of a certain Plant, called by the *Chineſes*, *Tea*, by the *Japaneſes*, *Tchia*, whereof I ſhall make no difficulty to communicate to Poſterity, all the knowledge that has been imparted to me by thoſe who hold the Soveraign authority in theſe Countries. As therefore the aboveſaid Plant has leaves long picked, and jagged round about, ſo on the other ſide its root is full of ſtrings, and divided into two little partitions, and does not grow only in *China* and *Japan*, but alſo in *Chiam* or *Siam*: moreover there is this difference, the leaves of *China* are of a dark green ſomething inclining to a black, but thoſe of *Japan*, are of a more pale and whitiſh green, and of a more pleaſant taſte, which is the very reaſon why the *Tchia* of *Japan* is much more eſteemed than the *Tea* of *China*, ſo that

hat it often happens, that one only ound of *Tchia* is ſold for 100. *French* Livres. And indeed 'tis the ommon vogue and opinion of this Country, that there is nothing more Soveraign then this plant, as well for the prolonging of our days even to an extream old age, as for diſſipating all that may be an hindrance or obſtacle to our health, and that it not only renders the body more vigorous, and preſerves it from the pains of the Stone (to which there be none in theſe Countrys that are found ſubject) but which is more, it cures all pains of the head, Rheums, and ſoreneſs of the eyes, of the breaſt, ſhortneſs of breath, weakneſs of the Stomach, Griping of the Guts, wearineſs, and it ſo evidently hinders ſleep, that thoſe perſons who drink of the ſaid decoction paſs ſometimes whole nights without ſleeping, and overcome without any trouble, or tediouſneſs the neceſſity of ſleep, which otherwiſe were inſupportable: for it heats moderately, and contracts the upper orifice of the Stomach, it retains and ſuppreſſes ſo well the va-

pours neceſſary in the creating ſleep which riſe from below, that thoſe who have a deſire to ſpend the whole night in writing, or ſtudying do thereby find no manner of trouble or diſturbance.

Moreover it is very likely that this plant has not been long known to the *Chineſes* themſelves, and that it has been in uſe amongſt them but a ſmall time, ſince they cannot find in their language any ancient word whereby to explain it, and have not any hieroglyphick characters (ſuch as are almoſt all the Letters of the *Chineſes*) by the means whereof they might expreſs its nature.

As to the manner of uſing this Plant, we muſt take notice that theſe nations are very different one from t'other in that matter. For the *Japaneſes* beat the ſame Plant to powder, pounding it upon a marble ſtone, and afterwards mingling it well with hot water: but the *Chineſes* only boyl it in ſome liquor, adding thereto a few grains either of Salt, or Sugar, which decoction, as yet hot, they preſent afterwards very courteouſly, as well to

thoſe that being invited to dinner they treat at home, as to them that come to render them a viſit : This drink they make with ſo great care and ſo nice an application of their mind thereto ; even perſons of the higheſt quality are not aſhamed, but on the contrary they take great pride to make with their own hands the decoction of this herb for their friends, or at the leaſt aſſiſt in the mingling thereof, and preparing it as it ought to be, having expreſly for that purpoſe in the middle of their Palaces Rooms ſet apart, wherein there are little Ovens made of the moſt precious ſtones, and of moſt exquiſite wood, reſerved particularly for the aforeſaid preparation, keeping, alſo curiouſly in theſe Rooms the pots, trivets, funells, bowls, porringers, and other veſſells belonging to this ſort of kitchin, perfectly well wrought, and on which they freely beſtow ſome thouſands of Crowns, keeping them handſomly wrapt up and folded in peices of ſilk, and not ſhewing them to any but their moſt intimate friends. They do alſo make as great

account thereof as we do of our Diamonds, pretious Stones, Necklaces of pearls of the higheſt Price. As one may ſee more eſpecially in ſeveral Authours that have written of the *Eaſt Indies*, and more particulary of *China* and *Japan*.

*The end of Tea.*

# A Curious TREATISE OF THE NATURE and QUALITY OF CHOCOLATE.

Divided into Four Parts.

In the First whereof is declared, what CHOCOLATE is; and more particularly of the quality of CACAO, and all the other Iugredients.

In the Second is shewn the quality that results from that Composition.

In the Third is taught how to make it, and how many waies the West Indians use it and which of them is the most wholesome.

The last part treats of the quantity thereof, and how it must be taken, and in what time, and by what persons.

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By Antonio Colmenero de Ledesma, *a Spaniard, Physician and Chyrurgion of the City of* Ecija *in* Andaluzia.

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*Done into English from the Original Spanish*
By J. CHAMBERLAINE.

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*London*, Printed for *W. Crook* at the *Green Dragon* without *Temple Bar*, 1685.

SO great is the number of those persons, who at present do drink of Chocolate, that not only in the West Indies, whence this Drink has its Original and beginning, but also in Spain, Italy, Flanders, &c. it is very much used, and especially in the Court of the King of Spain; where the great Ladies drink it in a morning before they rise out of their beds, and lately much used in England, as Diet and Phisick with the Gentry. Yet there are several persons that stand in doubt both of the hurt and of the benefit, which proceeds from the use thereof; some saying, that it obstructs and causes opilations, others and those the most part, that it fattens, several assure us that it fortifies the Stomach: Some again that it heats and inflames the body: But very many stedfastly affirm, that tho they shou'd drink it at all hours, and that even in the Dog-days, they find themselves very well

*after it: And therefore it does not seem needless to me to have undertaken this labour, for the profit and content of the publick, endeavouring to accommodate this Drink to every Mans liking, according to the variety of things, which may be mixt therewith, to the end, that every one may choose that which he shall find most agreeable towards the cure of his infirmities. I have not seen any thing of the like nature in Print afore, unless that which a Physician of* Merchend (*a Town in* Andaluzia) *speaks thereof, who judges the* Chocolate *to be obstructive, because the* Cacao *is cold and dry, and because this reason may not sufficiently avail with some persons (that are troubled with obstructions) to make them forbear the use thereof, I think it fit to defend this mixture and composition by Philosophical Reasons against all those that would condemn so good and wholesom a Liquor.*

THE

# THE USE OF CHOCOLATE.

## The First Part.

IN this first Division I affirm that *Chocolate* is a word of the Indians which vulgarly signifies no more than a cerain confection, in the which besides the other simples and ingredients the *Cacao* Nut comes in as the princpal basis and foundation; the Nature whereof first of all we must necessarily mention. *Chocolate* therefore, or *Chocolatl*, is an Indian word by which (as I said before) is meant a certain paste or mixture composed of very many drugs, of which they take a certain portion to dissolve it in ordinary Water, or any other Liquor that may serve instead

inſtead of drink. This Drink is not common to all the Indians, but only to thoſe that inhabit the Northern *America*, and namely to thoſe that dwell in New *Spain*, where grows the *Cacao* in great abundance, which is the chiefeſt thing in this compoſition, it is particularly uſed in *Mexico*, whence it is tranſported into *Europe*, to thoſe places which hold great Commerce and correſpondence with the *Mexicans*. I hold therefore, with the common opinion of all the world, that the *Cacao* is cold and dry, according to the exceſs of its quality. Our Authour not ſpeaking any thing concerning the Tree which bears the *Cacao*, we are obliged to ſupply his over-ſight, by giving you a deſcription thereof extracted from the works of *Francis Ximenes*, in in his book intituled *Of the Nature of the Plants and Animals of* New-Spain, a Work very curious and very ſcarce, which was printed not long ſince at *Mexico*. The Tree of the *Cacao* call'd *Cacahuaguabuith* (ſays he) is of the ſame bigneſs, and has the ſame leaves tho ſomething

larger

larger, with the Orange Tree. *Herrera* compares them to thoſe of the Cheſnut Tree, or for the better underſtanding it, like our plumb trees; its fruit is long, and like a, Melon or Pumpion, but it is ſtreakt, chanelled, and ruddy, the which is named *Cacahuacinſh* full of ſmall Nuts call'd *Cacao*, ſomthing leſs than an Almond, but better cimented, and of a good taſte, its Nuts are divided into two equal parts, well compacted and cloſe together. It is of a fine nouriſhment, being of a middling taſte between ſweet and bitter, its temperament ſomething cold and moiſt, There be four ſorts of this Tree, the firſt is called *Cacahuaguahuitl*, which is the biggeſt of all, and bears a great quantity of fruit. The ſecond is called by the ſame name, but of a middle ſize, the leaves and fruit whereof is a great deal leſs. The third is named *Xuchicacahuaguahuith*, leſs than t'other, of which the fruit is redder on the outſide, within 'tis altogether like the others. The fourth ſort is the leaſt of all, ſo it is term'd *Tlalcacahuaguahuitl*, that is

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to ſay, a little low Tree of *Cacao*, the which bears a fruit leſs than all the reſt, although there is no difference between them as to the colour: Now all theſe fruits are of the ſame quality, and of the ſame uſe, although they make uſe of the laſt principally in drink, the others ſerve rather for money and change. Moreover they were wont to Plant near the Tree which bears the *Cacoa* another Tree which they call *Atlynam*, to the end that it may ſhade it and defend it from the heat and rays of the Sun, beſides which it is not good for any other uſe. He that will may ſee what is further ſpoken thereof in the Chronicles of *America* Printed at *Francfort* 1602. In *Joſeph Acoſta* in his general Hiſtory of the *Indies*: In *Jean Euſebe de Nuremberg*; and in *Cluſius* of ſtrange things. It is convenient to know for the intelligence of this thing, that although it may be true that every Medicine, as ſimple as 'tis, poſſeſſes and keeps in it ſelf the four qualities of the elements. Nevertheleſs from the acting and reacting, which they have one upon another,

another, there proceeds and reſults another quality diſtinct and different from theſe four former called Complexion or Temperement.

This quality or Complexion which reſults from this mixture is not always the ſame, neither is it of the ſame ſort in all the mixt bodies: but it has nine kinds and differences, to wit, four ſimples, which have one only Superiour quality; four compound which have two predominant qualities, but however which agree very well together, and for that reaſon are called ſymbolizant, and a ninth which the Philoſophers call *ad pondus*, as if one ſhould ſay a temperament exactly equal, when as all the aforeſaid qualities are evenly poiſed, that is equal in weight and in degree. The complexion and temperament of the *Cacao* is compounded of all theſe, for it has two qualities to wit, cold, and dry, which are Superiour, and predominant, the which render the body wherein they are found adſtringent, opilative, and making obſtructions, from the terreſtrial quality thereof, but furthermore the

the *Cacao* being a mixt Body, compoſed of the four Elements, it ought neceſſarily to have ſome parts correſpond, and proportionable to all the elements; and it has ſome particular parts, and thoſe not a few, which correſpondant with the element of the air, which are the heat and moiſtneſs, which qualities are found joyned with the buttery parts, ſo that they draw from the *Cacao* a great quantity of butter, which they uſe in making their faces ſhine, which I have ſeen practic'd in the *Indies* by the Spaniſh Women born there, who are call'd by the Spaniards *Croillas*.

Againſt which one may make this Philoſophical Objection: two contrary and diſagreeing qualities, cannot be found in the higheſt degree in the ſame Body; as for Example, the *Cacao* is cold and dry in the higheſt degree, conſequently therefore the *Cacao* cannot be hot and dry in the ſame degree, which are contrary to cold and moiſture. The firſt propoſition is moſt certain, and received in good Philoſophy. The ſecond is alſo agreed to by all the

World

World, therefore the concluſion is moſt true and certain.

One cannot deny but this is a very ſtrong argument, and 'tis likely that theſe reaſons being conſidered by that ſame Phyſitian of *Merchena*, might induce him to affirm, that *Chocolate* was obſtructive, for he thought it contrary to all Philoſophy, to ſay that the *Cacao* is hot and moiſt in the higheſt degree, which is certainly believed to be cold and dry. But to this I anſwer two things, the one is the ſmall experience and knowledge this Phyſician had thereof, having never ſeen them extract the great quantity of Butter from thence; and that, when they prepare the *Chocolate*, without doing any thing to the powder of the *Cacao*, but beating and pounding it ſufficiently, it becomes a part firm and well compacted, which is a certain ſign that it has within an oyly and viſcuous matter, which neceſſarily correſponds with the element of the air: The other Argument we ſhall draw from the very fountain of Philoſophy, wherein I ſhall demonſtrate, that in the *Cacao* are

are included different Substances, in some of which, to wit, in those that are not so thick and gross, there is a greater quantity of oyly and buttery than of earthy parts, and in the condense and heavy parts there is a more earthy than oyly substance; in the former heat and moisture are predominate, the latter are accounted cold and dry.

Yet it is hard to believe, that one and the same substance, and that so small as the *Cacao* is, can contain two different qualities. Yet that this may appear more easie, clear, and evident, we see it more especially in *Rhubarb*, the which has some hot and purgative parts; others cold, dry, and astringent, which have the power to fortifie, shorten, and to stop the flux of the belly. Whosoever also shall see and consider the nature of Steel, which is of an earthy quality, heavy, thick, cold, and dry, will (methinks) hardly be induced to believe that it is good against obstructions, but rather more fit to increase them, and yet for all that the best Physitians do prescribe it as the chiefest remedy against them.

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This difficulty is resolved; for supposing that Steel has several gross and earthy parts, there be some Sulphureous, and Mercurial; whereby it is opening, and takes away Obstructions. Tis true, that this does not appear, but by means of the way and preparation thereof, which is that in pounding, grinding, and beating it into a very fine powder, its Sulphureous and Mercurial parts, as being active subtil, and incisive, mingle themselves so perfectly and exactly with the terrestrial and astringent, that being thus mingled the one with the other, one cannot affirm that the Steel is astringent, but rather that it is incisive, attenuates, and removes obstructions.

We will prove this opinion by several Doctrines, and first that of *Galen*, who in the Third Book *Of the Faculties of simple Drugs*, in the 14. chapter, at the beginning thereof; saith, That all Drugs, that are simple to the outward appearance, are altogether mixt, and by this means have contrary qualities, that is to expel, and to retain; to thicken, and subtillize; to condense, and rarifie; of which there is

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are included different Subſtances, in ſome of which, to wit, in thoſe that are not ſo thick and groſs, there is a greater quantity of oyly and buttery than of earthy parts, and in the condenſe and heavy parts there is a more earthy than oyly ſubſtance; in the former heat and moiſture are predominate, the latter are accounted cold and dry.

Yet it is hard to believe, that one and the ſame ſubſtance, and that ſo ſmall as the *Cacao* is, can contain two different qualities. Yet that this may appear more eaſie, clear, and evident, we ſee it more eſpecially in *Rhubarb*, the which has ſome hot and purgative parts; others cold, dry, and aſtringent, which have the power to fortifie, ſhorten, and to ſtop the flux of the belly. Whoſoever alſo ſhall ſee and conſider the nature of Steel, which is of an earthy quality, heavy, thick, cold, and dry, will (methinks) hardly be induced to believe that it is good againſt obſtructions, but rather more fit to increaſe them, and yet for all that the beſt Phyſitians do preſcribe it as the chieſeſt remedy againſt them.

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no wonder, ſince that the ſame Drugs hath the power to heat, and make cold, to moiſten or dry, and that in every Drug or Medicament there are found parts ſubtil and groſs, thick and thin, ſoft and hard, and in the following Chapter of the ſame Book; he aſſerts the example of an old Cock, the broth whereof looſened the belly, but its fleſh was binding; and alſo of Aloes, the which being waſhed, immediately loſes its purgative vertue, or that which remains thereof is very feeble. Then that this difference of the vertues and qualities is found in different parts or ſubſtances of Medicaments, *Galen* ſhews in his 1. Book *Of the Power of Medicaments*, c. 17. Where he particularly inſtances of Milk, wherein is found, and from which is ſeparated three diſtinct ſubſtances, to wit, the Cheeſe, which hinders and ſtops the flux of the Belly, the ſerofity or Cream which is purgative, and the Butter which nouriſhes, as he himſelf has explained it in the Third Book *Of Aliments*, and in the fifteenth Chapter.

This is manifeſtly experimented in the Muſt or new Wine, which likewiſe

wiſe has three different Subſtances, the Terreſtrial, which are the Lees; the Subtlety, which is the Flower or the Scum thereof; and a third which is properly the Wine; and each of theſe Subſtances has its different faculties and vertues, in colour, taſte, and in other Accidents. *Ariſtotle* in his fourth Book of Meteors, *Chap.* 1. treating of Putrefaction or Rottenneſs, acknowledgeth theſe different Subſtances; as the more curious, if they will take the pains, may ſee at large in the following Chapter of the ſame Author, and ſo according to the opinion of *Galen* and *Ariſtotle*, different Subſtances are aſſigned to each mixt part, under the ſame form, and quantity, which is very agreeable to reaſon, if we conſider that of each Aliment, how ſimple ſoever it be, there is produced, and ingendered in the Liver four humours, not only different in temperament, but alſo in ſubſtance, and there is ingender'd more or leſs of ſuch a humour, according as ſuch an aliment has more or leſs parts conformable to the ſubſtance of the humour, which will be produced in a greater

greater quantity: And ſo to cold diſeaſes we order hot food, and to hot we preſcribe cool.

From theſe ſo evident examples, and from divers others, one may gather, that when the *Cacao* is pounded and beaten, the ſubſtances which it has naturally different, in it divers parts are ſo artificially, and exactly mingled and joyned, the one with the other, the fat and buttery, hot and moiſt, with the terreſtrial, cold, and dry, (as is aforeſaid of the Steel) that theſe laſt are quelled and corrected, ſo that they are no longer ſo aſtringent as before, but with a mediocrity or moderation more inclining to a hot and moiſt temperament of the Air, then to the cold and dry of the Earth, as is manifeſt, when we reduce this *Cacao* to a Drink: [*Maradon* in his Dialogue ſayes it is made like a Spindle wherewith they ſpin the thred in *Spain*] for ſcarce can one give two turns with the Mill, which is an inſtrument of Wood they imploy for that purpoſe, but you may ſee a thick ſcum, which is a clear proof, that there are a great many buttery parts in the *Cacao*.

By

By this aboveſaid we manifeſt, that thoſe Phyſicians are very much deceived, touching the *Chocolate*, who affirm, that it cauſes Obſtructions becauſe the *Cacao* is aſtringent, as if the coſtiveneſs where not enough corrected by the exact mixture of the parts, one with the other; beſides, as has been ſaid, the grinding, and there being with the *Cacao*, ſo many other ingredients hot of their own Nature, it muſt neceſſarily happen, that they work their effects, which is to cut and attenuate, and not at all to ſtop or obſtruct, and certainly there is no need of other examples or doctrines, as a proof to confirm this truth, then that which we ſee in the very *Cacao*; the which if it be not pounded, and prepared as we have ſhewn in the making of the *Chocolate*, [ as alſo the eating thereof, as it is in the fruit, by the Spaniſh women born in the *Indies* ] cauſes ſtoppages and notable obſtructions by no other reaſon, but that the divers ſubſtances and parts are not ſo exactly and perfectly mingled together, by the chewing alone, as they are by the artificial grinding which they

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uſe therein: Furthermore our adverſe part ought to conſider, and call to mind the firſt Rudiments and Principles of Philoſophy, which ſay, that from a particular propoſition, *& a dicto ſecundum quid*, we muſt not draw from thence a general *& ad dictum ſimpliciter*, ſo that it ſerves for nothing, to ſay this man has white teeth, by conſequence this man is white; for it may happen, that a man that has white teeth may be black; in like manner 'tis a fooliſh thing to ſay the *Cacao* is aſtringent, that by conſequence therefore the confection which is made thereof and of other ingredients is aſtringent.

The Tree which bears this fruit is ſo delicate, and the ground where it grows ſo exceſſively hot, that for fear the Sun ſhould burn and dry it up, they plant there the Plantane or *Bonona* tree to be a ſhade, and defence to them, to ſecure them from the parching beams of the too near Sun, and when theſe are great, and grown up they plant under them the *Cacao* Tree, (thoſe Trees the Indian call *Athlynan*, vulgarly the Mothers of the *Cacao*) to the end, that when the young and tender

Tree

Tree ſhall ſpring up out of the earth, the others may ſerve as a Canopy to them. Its fruit alſo is not naked, or uncovered, but ten or twelve *Cacao* Nuts are as it were wedged, and incloſed in the ſame ſhell, juſt like a little gourd, as big as an early fig, and ſometimes bigger, of the ſame colour and form with the ſaid fig. There be two ſorts of the *Cacao*, the one is ordinarily of a Brown colour inclining to a reddiſh, and the other bigger and larger, called *Patlaxte*, the which is great and very drying, and which by that means keeps perſons awake, and hinders ſleeping, and therefore thats the reaſon, that this is not ſo proper as the ordinary *Cacao*, and this is all that can be ſaid, touching this Fruit.

As for the other ingredients which go to the making of your Confection of *Chocolate*, I find many different ſorts, ſome put therein black Pepper or *Tacaſco*, the which as being very hot and dry does not agree but with thoſe whoſe Liver is very cold. An eminent Doctor of Phyſick of the Univerſity of *Mexico* is of the ſame opinion, who, as likewiſe a certain Religious man

man, worthy to be credited has assured me, that it seeming to him, that black pepper was not very proper in *Chocolate*, to prove his opinion, and to make manifest that the pepper of *Mexico*, called *Chile*, is far the better, tryed this experiment in the Liver of a Sheep, in half of which having put black pepper, and in the other half pepper of *Mexico*, in four and twenty hours he found that part, wherein the black pepper was, quite dryed up, but the other, that had the *Mexico* pepper, moist and juicy as if nothing had been put therein.

The Receipt of our Physician of *Merchena* to make *Chocolate* is thus:

*Take seven hundred* Cacao *Nuts*, *a pound and a half of* white Sugar, *two ounces of* Cinnamon, *fourteen grains of* Mexico Pepper, *call'd* Chile *or* Pimiento, *half an ounce of* Cloves, *three little* Straws *or* Vanilla's de Campeche, *or for want thereof, as much* Annis-seed *as will equal the weight of a shilling*, *of* Achiot *a smal quantity as big as a Filbeard, which may be sufficient only to give it a colour*; *some add thereto* Almonds, Filbeards, *and the* Water *of* Orange Flowers. Touch

Touching this Receipt; I affirm
ll of all, that by following this form
e cannot fit the infirmities of every
an that is indiſpoſed, but we muſt
ld thereto or take away according to
e neceſſities and temperament of
ch one. As for the Sugar, though
y put thereof when they drink the
*ocolate*, I do not judge it inconve-
ent to mingle therewith the quan-
y which I ſhall name. The Ladies
ſo, and Gentlewomen of *Mexico*,
ake little delicate Cakes of *Chocolate*
r daintineſs, which are ſold likewiſe
the Shops, to be eaten juſt as Sweet-
eats.

The Cloves which the ſame Au-
hor uſes in this compoſition are not
llowed by thoſe that well underſtand
e manner of making this Drink;
ounded perhaps on this reaſon, that
ey bind the belly, though they have
e property to correct the ſtinking
reath, and ill ſmell of the mouth, as
ſhewn by a learned perſon in theſe
erſes,

*Fœtorem emendant oris Cariſophila fœdum*
*Conſtringunt ventrem primaq; membra ju-*
*vant.*

that is to ſay, that Cloves make a ſweet breath, ſtop the looſneſs of the Belly, and eaſes the ſtomack, when it is troubled with a hard digeſtion.

And ſo theſe Cloves being aſtringent, one ought not to make uſe of them, altho' they be hot and dry in the third degree, and though it aids the parts of Concoction, as is ſhewed in thoſe Verſes.

Every body uſes in this confection and puts therein certain little ſtraws, or as the Spaniards call them *Vanillas de Campeche*. The Deſcription of which I have not ſeen in any Author, nor of the Plant which produces them, they ſeem to have deduced their Name from a certain Town call'd *Campeche*, which is in the Province of *Yucatan* in *New-Spain*, as likewiſe a kind of *Braſil* wood, which they call the Wood of *Campeche*, which the Dyers employ very much in their trade, and of which there is great abundance brought into *Europe*. They fetch it from the *Weſt Indies*, and are of an opinion that it is gathered from a litle ſhrub called *Cucuraqua*, by the *Taraſquains*, and *Quammochetl Xuitzquahuitl* by the

*Mexicans*

*Mexicans*; but this Wood has nothing of affinity with our *Vanilla's* which are uſed in making the *Chocolate*, the which are very pleaſant to the ſight; they have the ſmell as it were of *Fennel*, and perhaps not much different in quality, for all hold that they do not heat too much, and do not hinder the adding Annis-ſeed, as the Authour of *Merchena* ſeems to intimate in his Receit: It being certain that they never make *Chocolate* without Annis-ſeed, for being hot in the third degree it is very proper in many cold diſtempers, and allays the coldneſs of the *Cacao* Nut, and to the end that you may know for what cold Members it may be uſeful and neceſſary I will here repeat the Verſes of a curious perſon;

*Morboſos renes, Veſicam, guttura, Vulvam*
*Inteſtina, jecur, cumq; liene caput*
*Confortat, variiſq; aniſum ſubdita morbis*
*Membra, iſtud tantum vim leve ſemen habet.*

Which in Engliſh is, the *Annis-ſeed* through its ſoveraign Vertue cures, the diſeaſed and infected Kidneys, the

Throat, the Bladder, the Matrice, the Members brought under and weakned with divers diſeaſes, ſo great is the force and power of that little inconſiderable Seed:

The *Achiote* is a certain dye or tincture drawn from a fruit-Tree which ſome call *Achiotl* others *Changuarica*, and others *Pamaqua*, take it as it is deſcribed by *Francis Ximenes* in the fifth book at the third Chapter, it is ſays he a Tree, in greatneſs, body, and ſhape very like the *Orange* Tree, its Leaves are like thoſe of the *Elm* in Colour and roughneſs, its Bark, Body, and Branches are reddiſh drawing to a Green, its flowers are large, diſtinguiſhed or divided into five Leaves in the ſhape of a Star, of a whitiſh Purple Colour, its fruit is like the outward Shell of a *Cheſnut*, of the form and bigneſs of a little green *Almond*, *Quadrangular* or four Square, which being ripe opens it ſelf containing certain grains or Stone like thoſe of the *Raiſins*, but much more round. The Savages and Natives of the Country have it in great eſteem; and Plant it near their houſes,

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'tis green all the year round, and bears its Fruit in Spring time, at which time they have a cuſtome to lop it, for out of its wood they Strike Fire as with a Flint-ſtone, its bark is very proper to make Ropes, which ſhall be ſtronger than that which is made of Hemp it ſelf, of its ſeed they make a Crimſon red tincture, which the Painters imploy in their Colours, they make uſe of it alſo in Phyſick, for being of a cold quality, and being drunk with ſome Water of the ſame Nature, or applyed to the outward parts, allays the ardour and burning of the Feaver, hinders the Dyſenterie or griping of the Guts, laſtly they mix it with great profit and ſucceſs in all the cooling potions, whence it happens that they mix it with the drink of *Chocolate* to cool, and to give it a taſte and fine colour, *ſed hæc obiter.* Now this *Achiote* in the quantity of a Nut is not ſufficient to Colour ſo great a quantity of ingredients contained in the receit, that muſt be left to the Judgement of him that compoſes this confection, who ſhall uſe as much as he ſhall think ſufficient to give it a good Colour.

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It is no ſmall good to add thereto *Almonds*, (Here our Author ſpeaking of *Almonds*, means thoſe of the *Indies* and not our *European* ones, the deſcription of which we will give you as *Joſeph Acoſta* has it in his Natural Hiſtory, Book 39. *Chap.* 26. *Of Indian Almonds.* There is another kind of *Cacao's* which have in their Shell a number of ſmall nuts like *Almonds*, of the ſhape of the *Pomegranate* grains, theſe *Almonds* are three times as big as thoſe of *Caſtile*, and reſemble them in taſte, altho they are a little more rough, and are alſo humide, moiſt, and oyly; 'tis a reaſonable good food, they do alſo uſe it in Sweet meats for want of *Almonds* to make *Marchpanes*, and other ſuch like things, they call them *Almonds* of the *Andes*, becauſe theſe *Cacao's* grow abundant on the high Mountains call'd the *Andes* in *Peru*, and they are ſo hard and ſtrong, that to open them they are wont to ſtrike them with a huge Stone with all their force; when they fall from the Tree if they meet with the head of any one they will hinder his journey from going further. And it ſeems to be

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a thing incredible, that in the creviſes or hollow of theſe *Cacao's*, which are not bigger, or but little more than the others there ſhould be ſuch a vaſt number and quantity of thoſe *Almonds*; but concerning theſe *Almonds*, both theſe and all the other Fruits in like manner, muſt give place to the *Almonds de Chachapoyas*, the which I know not how otherwiſe to name: This Fruit is the moſt wholſome delicate and dainty of all that I ever ſaw in the *Indies*: Even a Learned Phyſitian aſſured me that amongſt all the fruits which are found either in the *Indies* or in *Spain* none came near the excellence of theſe *Almonds*. There be ſome of theſe that be bigger, others leſs then thoſe of the *Andes*, yet all of them are bigger than them of *Caſtile*. They are very tender, have very much ſubſtance and juyce, very oyly, and very agreeable to the taſte; they grow upon high tall Trees, very thick of leaves, and as it is a precious thing, Nature has beſtowed on it a coverture and defence almoſt impregnable, it has a Skin or Shell ſomething bigger and more pointed then that of a *Cheſnut*, neverthe-

nevertheleſs, when this is dry they get the Kernel out very eaſily. They report that the Apes which are very greedy and deſirous of this fruit, of which Creature the Country of *Chachapoyas* in *Peru* does greatly abound, (which is the only Country I know of, that has this ſort of Tree) who to break the Shell and to get the *Almond* from thence, they ſtrongly throw it from the tops of the boughs upon the ſtones, and ſo having broken it, they make an end of eating it at their pleaſure. The *Filbeards* alſo are far better than the *Maiz* or *Panis* which ſome are wont to put therein to give a better body, and ſtrength to the Compoſition, and therefore I would uſe them in all ſorts of *Chocolate*, for beſides all the commodities, and advantages, which I have here before counted, they are moderately hot and have a delicate juice, eſpecially the dry ones, the green and the new being in no wiſe proper, but rather hurtful according as a Learned man has expreſſed in theſe Verſes

*Dat*

*Dat modicum calidum dulciſq; amygdala ſuccum.*
*Et tenuem inducant plurima damna novæ.*

Then the *Filberts* are not unneceſſary, *Chriſtopher Acoſta* in his book *Of Spices* Chap. 18. deſcribes the *Indian Filberts* after this manner: The Tree is a very great Tree, ſtrait, ſmooth, round, and of a ſpungy matter or ſubſtance, its leaves are longer and larger then that of the Palm Tree which bears the *Cacao's*, and which bud out of the very top of the Tree, amongſt which there ſpring out little ſmooth branches, full of ſmall white flowers, and almoſt without any ſmell, whence proceeds the fruit called *Areca*, as big as *Wallnuts*, yet not altogether round, but Oval in the form or ſhape of a little Pullets egg, the outward Skin is wonderfully green before it becomes ripe, being ripe it becomes very yellow, like Dates that are fully ripe; this Skin or Shell is of a ſoft and Shaggy ſubſtance, which contains a Kernel as big as a large *Cheſnut*, white, hard, and full of little red Veins, which the inhabi-

habitants eat; being yet green they put it under the Sand, to render it better and more agreeable to the taſte, ſometimes they eat it mixt with the leaves of *Bethel*, other times they break it, and dry it in the Sun, and afterwards make great uſe thereof in their eating, and in their aſtringent potions, with the Skin they clean their Teeth. There is another kind of *Filbert* which grows in the Iſle of St. *Dominico*, which is purgative, but this is not that they mix with the *Chocolate*. Theſe *Filberts* therefore I ſay, are not altogether unuſeful, ſince that they have the ſame temperament or Nature with the *Almonds* though being dryer, they come more near to a Chollerick temperament, but they have alſo this good, they corroborate the Stomach, and Belly being well dryed before the fire, and as it were broyled, as they Prepare it for this compoſition: moreover they hinder the fumes of the Stomach from riſing up into the Brains as the ſame Author writes.

*(vum*
*Bilis Avellanam ſequitur, ſed roborat al-*
*Ventris & a fumis liberat aſſa caput.*

That

That is to ſay, the *Filbert* engenders melancholly humours, but it ſtrenghens the weak Stomach, and being well roſted, allays and depreſſes thoſe fumes which would otherwiſe diſturb the brains, and it is therefore very neceſſary for thoſe that are troubled with Windineſs, and Fumes, which from the Spleen riſe up into the brain, and fill the head with turbulent dreams, and frightful imaginations. Thoſe that mix *Maiz* or *Panich* in the *Chocolate* do very ill for they beget bilious and melancholy humours as is evident from the ſaid Author,

*Craſſa Melancholicum præſtant tibi panica ſuccum.*
*Siccant ſi ponas membra gelantque foris.*

It is very certain that both the one and the other begets Choler and Windyneſs, and that they do not make uſe of this ingredient but for their own profit and to augment the quantity of the *Chocolate*, each buſhel of *Maiz* coſting them but eight Shillings, bringing each pound to four Shillings which

which is the true price of the *Chocolate.*

This which the Indians call *Maiz* we call Indian or Turky-Wheat, which being ſo common amongſt us there is no need to treat thereof any further, yet I cannot forbear to mention that of *Francis Ximenes* in his third Book Chap. 7. who ſeems to contradict our Author ſpeaking of it very advantagiouſly in theſe terms. The difference of the *Maiz* is in the Colour of its ears, (which the Vulgar call *Mazercas*) of which there is a great difference, for ſome are of a white Colour, others red, there be ſome that are almoſt black, others purple, blew, and diverſified or ſprinkled with divers Colours, which is to be underſtood of the upper skin, for the flower of each is white; as to the reſt if there be any Corn that God has made of a temperate quality and great nouriſhment without doubt it is the *Maiz* (which the *Mexicans* call *Theolli*) for it is neither hot, nor cold, but a mean betwixt both, as alſo neither moiſt, nor dry, but equally participating of both

both temperaments, far from being of a groſs and Viſcuous nouriſhment, as ſome have imagined: They alſo are very much deceiv'd that affirm it begets obſtructions, but one may clearly ſee the contrary in the *Savages*, who live upon it and are altogether unacquainted with opilations, and obſtructions, and are never troubled with a pale and ſickly complexion; but they aſſure us that it is of an eaſie digeſtion, and ſharpens the Appetite: That even before the coming of the Spaniards they never knew what were the pain of the Stone or Gravel in the Kidneys, in fine the *Savages* have not a better and more expedient remedy than this to reſiſt the ſharp diſeaſes, the which experience does ſufficiently teſtifie, for *Maiz* boyled in Water does abundantly nouriſh the body, and is digeſted without any trouble or difficulty, it qualifies and ſoftens the breaſt, mitigates the heat or burning of Feavers; chiefly the powder of its Root, ſteept in Water, and expoſed to the cold of the Evening and afterwards drunk. Then this *Maiz* boyled is not only a laudable and

and wholeſom food, but it may alſo be given without fear as well to thoſe that are ſick, as to thoſe that are in good health; to young as well as to Old; to Men and to Women of what condition ſoever they be, and laſtly it may be uſed in all Diſtempers without any hurt, or trouble, they ſay moreover that it provokes Urine, and cleanſes the Pipes. Then ſince that the *Maiz*, uſed as it ought to be, brings along with it a thouſand Commodities, and no dammages (unleſs as ſome affirm it breeds too much Blood and choler) one ought not to hearken to thoſe who affirm that it is hotter than our ordinary wheat, that it is difficultly digeſted, and that it begets Obſtructions, let us rather follow the Mexican Phyſitians, who having rejected the *Ptiſana* or Barly broth, as troubleſom, to the diſtempered perſons have conſtituted in its place, the *Atolle* of which we will ſpeak hereafter, I'le paſs over in ſilence the manner of making the bread of *Maiz* as being nothing to our purpoſe, and too much a digreſſion; the other thing is the *Panick*, or Indian Oatmeal, which is

a ſmall grain like unto millet with a knob full of Corn, though the vulgar European *Panick* is not here meant, but that which grows in the *Indies*, which if the Reader has a mind to ſatisfie his curioſity he ſhall find more at large deſcribed by *Dodonné* in the fourth part of his Hiſtory *Of Plants* book the 7. Chap. 26. and by *Dalechart* in the *great Herbaleſt* book 4. Chap. 20. The next ingredient is the Cinnamon, but it ſeems our Author means the Cinnamon of the *Weſt-Indies*, and not that of the *Eaſt Indies*, which was unknown in *New-Spain* before the Spaniards had diſcovered it. This Cinnamon is deſcribed by *Monardes* in his Hiſtory *Of Plants* Chap. 25. *Laet* in his tenth Book Chap. 26. ſays that the Cinnamon Tree is as big as the Olive Tree, producing certain little purſes with their Flowers, which being pounded, come near in ſome ſort to the *Eaſt-Indian* Cinnamon. *Monardes* takes notice that they do rather make uſe of their Fruit than of their bark, and that being beaten to a powder they fortifie the Stomach, diſperſe the Wind, make good breath, take away the

the pains of the belly, comforts the heart gives a good Colour to the food being mixt therewith juſt like the true Cinnamon. This Cinnamon therefore is hot and dry in the third degree, it is good for the Urine and the reins, expels cold diſtempers, 'tis alſo uſeful for the eyes, and in effect it is a Cordial as a certain Author ſays.

(*bus affert.*

*Commoda & urinæ Cinnamomum & renes*
*Lumina clarificat, dira venena fugat.*

The *Achiote* [the Virtue which our Author attributes to the *Achiote* is different from what *Ximenes* reports thereof, for the one holds it to be refreſhing, the other that it heats, yet it is not of great importance whatſoever is the quality thereof conſidering the ſmall quantity that is made uſe of in the *Chocolate*] has a cutting and attenuating heat, as is evident by the ordinary practice of the Indian Phyſicians, who having proved its effects do judge it to be cutting, and rariſying the groſs humours, cauſing ſhortneſs of breath, which they call Aſthma and the ſtoppage of the Urine

and

and therefore 'tis profitable and uſeful againſt all ſorts of Opilations, which we endeavour to overcome, whither they be in the breaſt or in the region of the belly, or in whatſoever part they be. As for the *Chiles* ſome hold there are but two ſorts of *Chiles* or *Chilli*, the one the Eaſtern which is Ginger, and the other Weſtern, which is the Pepper of *Mexico*, the ſame they call pepper of *Tobaſco*, becauſe it grows in great abundance in that Province of *New-Spain*, from whence it takes its Name. Our Author makes thereof four kinds, but others make more, of which number is the Father *John Euſebius* in the 15 Book of his Hiſtory *Chap.* 80. to which I refer the curious. *Laet* in the laſt Chapter of his 5*th.* Book ſays, that this fruit grows on a Domeſtick or Garden Tree called *Xocoxochitl*, the which is very big, whoſe leaves are like thoſe of the Orange tree, and yield a very odoriferous ſmell; its flowers are red like thoſe of the *Pomegranate* tree, the ſame Smell as the Orange, very ſweet and agreeable, its fruit is round,

and

and hanging like Grapes, which at firſt are green, a while after red, and at laſt black, of a ſharp and biting taſte, and of a good ſmell, hot and dry in the third degree, ſo that it may be uſed inſtead of Pepper, the Apothecaries may imploy it to the ſame uſe as *Carpobalſamum*, the *Spaniards* call it pepper of *Tavaſco*. I affirm that there be thereof four Sorts: The firſt are called *Chilcotes*, the ſecond, which are very little, *Chiltecpin*, which two ſorts are very ſharp and mordicant; the third are called *Tonachiles*, which are moderately hot, ſo that they eat them with bread juſt as they do other fruit, although they have a bitteriſh taſte; and they grow no where but in the Marſhes of *Mexico*, the fourth ſort is called *Chilpatlagua*, which was a kind of *Chiles* or *Pimientoes* very large, they are not ſo biting as the two former, nor ſo mild as the third, and they are thoſe which are uſed in *Chocolate*.

There be other ingredients that they put into this compoſition, the cheif of which they call *Mecaſuchil*. This Plant is deſcribed by *Laet* in his fifth Book, Chap. 4. There is an Herb

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(he ſays) by name *Mecaxuchitl* creeping upon the earth, whoſe leaves are great, thick, and almoſt round, ſweet-ſmelling, and of a ſharp taſte, it bears a fruit like long pepper, the which they mix with the drink of the *Cacao*, call'd *Chocolate*, to which it gives an agreeable ſavour, it corroborates the heart and the Stomach, attenuates the thick and ſlow humours, and is an excellent Medicine, and Antidote againſt poiſon, its other vertues, as likewiſe the figure of its fruit, are more fully ſet out by *Jean Euſebe*, Book 14. chap. 62. Another ingredient is the *Vinacaxtli*, but here I fear mine Author may be deceived, or that there has been a miſtake in the Printing, and inſtead of *Vinacaxtli*, he ſhould have put *Huclimacutzli*, which is a Tree the flower whereof is called by the *Spaniards*, *Flor de la Oreja*, or Flower of the ear, becauſe of its near reſemblance with the ear: It is compoſed, ſayes *Laet lib.* 5. *cap.* 4. of purple Flowers within, and green without, it is of a very ſweet and pleaſant ſmell, the name *Xuchinacutzli* in our Language ſignifies little ears, which are flowers odoriferous,

Aromatick

aromatick and hot. The *Mecaſuchil* is purgative, and the *Indians* make thereof a purging *Syrup*. Thoſe that live in *Europe* for went of *Mecaſuchil* may put therein powder of Roſes of *Alexandria*, for thoſe that have a mind to looſen their belly. There be two other ingredients of which our Author being ſilent we are forc'd to ſupply his defect, the one is the flower of a certain pitchy or roſi'ny tree, which yeilds a gum like that of the *Storax*, but of a finer colour, its flower is like that of the Orange tree, of a good ſmell, which they mix with the *Chocolate*, and repute it good for the ſtomack; the other ingredient is the ſhale or cod of the *Tlixochitl*, which is a creeping herb having leaves like the Plantane, but longer, and thick, it climbs up to the top of the trees, and intwines it ſelf with them, and bears a ſhale long, ſtrait, and as it were round, which ſmells of the balm of new *Spain*, they mix this ſhale with their famous drink of *Cacao*: their pith is black full of little ſeeds, like that of the poppy, they ſay that two of theſe

ſteept

ſteept in water provoke urine wonderfully. See *Laet* Book 5. ch. 7.

I have reported all theſe ingredients to the end that thoſe that have need may chooſe thoſe which they ſhall think moſt uſeful for the Diſtempers wherewith they are moleſted.

THE

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THE

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## THE
# SECOND PART.

IN this Second Part, we muſt obſerve that though they mix with the *Cacao*, all theſe hot ingredients, yet for all that the quantity of the *Cacao* is greater than all the reſt, ſo that the others ſerve only to allay, and temperate the coldneſs of the *Cacao*, ſo that of two medicaments of contrary qualities, we artificially compoſe one, which is temperate, and moderate, juſt ſo by the action and reaction of the cold parts of the *Cacao*, the *Chocolate* receives a temperate and moderate quality, very little different from a mediocrity or mean between both, and when we ſhall venter to ſay that (in leaving out of the *Chocolate*, both pepper and cloves, and only putting therein a little annis-ſeed, as we will ſhew hereafter) it is purely temperate,

perience,

we are able to prove it both by experience and reaſon: Firſt by experience; (ſuppoſing that which *Galen* ſays, That every temperate Medicament heats that which is cold, and cools that which is hot, giving for example the Oyl of Roſes) with experience I ſay, grounded on the practice and cuſtom which they have amongſt them, in the *Indies*, for (I coming very much heated to viſit one of my Patients, when I deſired ſome water of them to cool my ſelf) they adviſed me to take a Diſh of *Chocolate*, with which I quenched my thirſt, but taking it the next morning faſting it heated me and fortified my Stomack. Now let us prove this opinion by reaſon, we have before demonſtrated that all the parts of the *Cacao* were not cold; for we have ſhew'd, that the buttery and oyly parts, which are in great number are hot, or at leaſt temperate. Then although it be true, that the quantity of the *Cacao* put into the *Chocolate* is greater and ſtronger than all the other ingredients together, the cold parts which correſpond therewith do not amount at furtheſt

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but to the moyety, and ſo that altho all together come to ſurpaſs it, ſeeing that it remains ſomthing allayed, by the grinding, or rubbing together, by the means of the hot and buttery parts of the *Cacao*, and again on the other-ſide by the other ingredients that are hot in the ſecond and third degree, it muſt needs be reduced to a mediocrity. Juſt as we ſee in two perſons, that joyn their hands together, whereof the hands of the one are cold, and the others hot, thoſe that are hot grow cold, and the cold hot, and finally both the one and the other, remain without that exceſs of heat, or cold which they had before, and at laſt become temperate.

Like this does it happen to thoſe that wraſtle, at firſt they have their Forces ſtrong and entire, but at laſt, by the action and reaction of the two adverſaries ſtriving together, they enfeeble and weaken themſelves, ſo that the wraſtling being ended, they remain weakned both the one and the other. 'Tis the opinion of *Ariſtotle*, in the fourth Book *Of the generation of Animals*, Chap. 3. He ſays, that every A

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gent ſuffers as the Patient, ſo that we ſee, that which cuts is blunted by the thing that is cut, that that which heats is cooled, and that which puſheth or thruſteth is in ſome manner thruſt back and repulſed. Hence I gather, that it is better to make uſe of the *Chocolate* ſometime after it has been made than to take of it whilſt new and freſh, but you muſt let it ſtand at the leaſt a whole month together, for I judge ſo long time to be neceſſary, and very expedient, to the end that the contrary qualities may weaken and ſpend themſelves, and be reduced to a convenient temperament and mediocrity; for it might happen that in the beginning each contrary would impreſs and work its effect, and nature cannot endure to be heated and cooled at the ſame time.

That is therefore the Reaſon that *Galen* in his Twelfth Book of the Method, adviſes us to tarry a whole year, or at leaſt ſix months, before we make uſe of the *Philonium*, becauſe in its compoſition there is put the juyce of Poppies called *Opium*, which is cold in the fourth degree, and Pepper with other

ingredients, that are hot in the third degree. And this doctrine is confirmed by the practice of ſeveral learned Phyſicians, whom I have deſired to inform me which was the beſt *Chocolate*, they preſently anſwered me, that which has been kept ſeveral months, and the freſh and newly made *Chocolate*, did do them a great deal of hurt, and did very much looſen and relax their Stomach, which in my opinion is very probable; for the fat and buttery parts, are not altogether corrected by the earthy parts of the *Cacao*, which I will prove by the reaſon I ſhall bring hereafter, that if you ſhould take a diſh of *Chocolate* to drink, that which is thick and buttery thereof ſeparates it ſelf from the reſt, and relaxes the Stomach, (although it be old) as if it were but juſt made.

Therefore to conclude this Second Part, we muſt acknowledge that the *Chocolate* is not ſo cold as the *Cacao*, nor is it ſo hot as the other ingredients, but from the action and reaction thereof, there proceeds a moderate complexion, or temper which may agree with, and ſerve as well for the

ſtomachs

ſtomachs that be cold, as thoſe that are hot, provided it be took in an indifferent quantity, as I will ſhew you by and by, and that it has been made a whole month, as is ſaid before, ſo that I know not any one, who having experimented this confection (made as it is convenient for every individual) can ſpeak ill thereof, or in any wiſe diſcommend it: beſides that all the world generally uſing it, there is ſcarce any one, that does not highly approve of it, through all *Europe*, as well as in the Indies. I know not therefore what reaſon any one has to ſay that *Chocolate* cauſes obſtructions, for if it ſhould be ſo, and the Liver become obſtructed, it would bring a leanneſs on all the Body, but experience teaches us the contrary, for we ſee nothing fattens more than *Chocolate*, whereof I will give the reaſon hereafter, and ſo much for this Second Part. Proceed we now to the Third.

## THE

# THIRD PART.

IN the Firſt Part having treated of *Chocolate*, and given you the definition thereof, as likewiſe the quality of the *Cacao*, and the other ingredients: And in the Second of the temperament or complexion, which reſults from the mixture of the ſaid ingredient. In this third Part it remains to ſhew you how they mix it: But firſt I judge it not unneceſſary to give you the beſt receipt thereof, and the moſt convenient I could find, and tho I have ſaid before, that it is impoſſible to give a Receipt, that may be proper and agreeable to all ſort of Perſons, but that is meant for thoſe that are diſtempered, and not well in health; for to thoſe that are in good health, this here is moſt fit and convenient; but for the others (as I have ſhewed at the end of the Firſt part) each one may chooſe the ingredients according as they ſhall be moſt needful to one or other diſtempered part of his body

body. This therefore is the Receipt,

*With each hundred of* Cacao's *you must mingle two grains of* Chile, *or* Pepper *of* Mexico, *of those great Grains which we have elsewhere told you are called* Chilpatlagua, *and for want of them they use to take two* Indian Pepper *corns, the largest and the least hot that you can find, or if you can get them the* Pimiento's *of* Spain, *an handful of* Annis-seed, *two of those Flowers called* Xuchinachutzli *or little ears, and two others named* Mecasuchil, *if there be need to loosen the Belly: In* Spain *instead of these last they are wont to use the powder of six* Roses *of* Alexandria, *vulgarly called pale* Roses, *a little* Bean *Cod or* Vanilla de Campeche, *two drams of* Cinnamon, *a dozen of* Almonds, *and as many* Filberts, *half a pound of* Sugar, *such a quantity of* Achiote *as shall be sufficient to colour the whole composition.*

## *The way of making* Chocolate.

The *Cacao* and the other ingredients are pounded and beaten on a Stone, which the Indians call *Metatl*, made for that purpose. The first thing they

begin to do is to broyl well, and carefully to dry before the fire all the ingredients ( except the *Achiote* ) to the end that they may be eaſily pounded and broken, but in the broyling of them before the fire, there muſt be great heed taken, that they be often turned and ſtirr'd about, for fear of burning or becoming black; beſides which, they being too much done, loſe their vertue and receive a bitter taſte. The Cinnamon and the Pepper of *Mexico* ought to be firſt pounded, and the latter of them ſhould be beaten together with the Annis-ſeed: The *Cacao* is that which is to be laſt of all beaten, but by little and little, till you think there is ſo much as may be ſufficient for your purpoſe, and every time you muſt give it three or four turns in the Mortar. You muſt alſo take care that every one is beaten ſeverally, and by it ſelf, having beaten all theſe ingredients to a fine powder, you put them altogether in a Veſſel, where the *Cacao* is, and theſe powders they ſtir and mix with a ſpoon, and preſently they take of this paſt, which they begin again to pound in the

Mortar (or rather if they have it the forementioned Stone) under which they make a gentle fire, taking ſpecial heed, that they do not make it too great and too quick, nor that you heat it too much, for fear of ſcattering and diſſipating the buttery parts. You muſt alſo take notice, that in pounding the *Cacao* you mix the *Achiote* therewith, to the end that you may give it a better colour, and the tincture may remain, and be the better implanted therein. The Powder of each ingredient, except that only of the *Cacao* muſt be well ſifted, and if you peel the *Cacao*, and take it out of its little ſhell, the drink thereof will be more dainty and delicious. Then when all ſhall ſeem to be well mixed and incorporated (the which you may eaſily know if you find it without the leaſt ſtraw or lump) you ſhall take with a ſpoon of this maſs, which will be almoſt all melted and diſſolved (whereof they make little Cakes) and and put into boxes, which by that time it is cold will become hard and firm. You muſt obſerve nevertheleſs, that to make theſe Cakes they throw

a ſpoonful of the Liquor on ſome paper, or as in the Indies on ſome great leaves, like thoſe of the Plane-Tree, our Author means here the *Indian* plane-tree and not that of *Europe*, for the *Platanus* of the Indies was ſo named by the Spaniards for reaſons that are unknown to us, for it has no reſemblance with our Plane-tree, but it is rather like the Palm tree, as well in ſhape as in the bigneſs of the leaves, which are ſo large, that they cover a man from head to foot. Tis alſo obſervable, that theſe leaves ſerve for the ſame uſe as paper with us: But to the purpoſe; two or three ſpoonfuls being thus put on one of theſe leaves, and ſet in the ſhade, do ſoon grow hard, and afterwards folding or doubling the paper, thoſe Cakes, as being very fat, are eaſily ſeparated from the paper: But if you ſhould pour it into ſome earthen Veſſel, or on ſome board it is not eaſie to unfaſten thoſe Cakes, or get them off whole.

They drink this liquor in the *Indies* two wayes, of which the firſt and moſt ordinary is to take it hot with *Atholle*, an ancient Drink of the Indians, who call

call by this name, a Drink made of the flower of *Maiz*, well ſteept in Water, and boyl'd to a clear Liquor, or rather like ſtarch; but there be other different ſorts thereof which are excellently well deſcribed by *Laet* in his 7th. Book Chap. 3. which the curious may conſult at their leaſure: That diſcourſe being too great a digreſſion to be here inſerted. With this Liquor the Indians mix their *Chocolate*, and to make it more wholſom they clear the *Maiz*, by taking away the upper skin, which is Windy, and begets melancholick humours, and ſo there remains the beſt and moſt ſubſtantial thereof: Return we now to the ſecond manner, of taking it, which is the modern and has been introduced ſince the Spaniards have made uſe of this *Chocolate*, the which is alſo two fold.

The firſt is to ſteep or diſſolve the *Chocolate* in cold Water, and to take off the ſcum which they put into another diſh, then to ſet the remainder over the fire, putting therein as much Sugar as you ſhall judge convenient to ſweeten it, and laſtly it being hot

and having mixed the Scum therewith, which you had ſet apart, you may drink it. Before I give you the other way of making this Liquor 'twill not be amiſs to deſcribe the Cup or Goblet wherein they drink the *Chocolate*, made of *Xicara*, or *Coco*, which the *Mexicans* call *Tecomates*. They alſo make them of the fruit of a certain Tree call'd by the Spaniards *Higuero*, the Tree is very big, which bears leaves in ſhape and largeneſs like to our Mulberry Tree, and has a fruit like the gourd, whereof the *Savages* make Cups to drink their *Chocolate*, as to the Palms which bear theſe *Coco's* I have nothing to ſay to them, which yet are one of the ſtupendious Miracles of Nature, I ſhall only take notice with the Learned Doctor *Pabdanus*, in his remark on the Voyage of *Linſchot*, that the *Coco* is covered with two barks, the firſt whereof is rough, and hairy, of which they make the Cables and Cordage of a Ship, of the next Shell they make theſe Cups; the common opinion being that theſe Cups have an innate vertue (of which the *Chocolate* being put therein par-

participates) againſt the Apoplexy. *Sed hæc obiter.* To the purpoſe therefore. The Second way of preparing this liquor is to heat the water, puting into this forementioned Cup, as much *Chocolate* as is thereto neceſſary, and withal a little water, then working the *Chocolate* and incorporating it till it be well mixt, and diſſolv'd all in the Cup, put the reſt of your hot water with ſome Sugar therein, and ſo drink it: Thus in *Spain.* But we in *England* uſually boyl the *Chocolate* with the water, and ſome to make it more dainty, though leſs wholeſome, uſe therein Eggs and Milk. There is yet another way, ſomething different from this former, for they boyl both the *Chocolate* and water together till there ſwims at top a fat buttery ſubſtance, taking care, that there is not too great a fire to make it boyl over: But this way I do in no wiſe approve of, for the fat ſeparating it ſelf from the earthy parts, this ſinks to the bottom, and the other keeps at top, ſo that being thus drunk, the firſt looſens the ſtomack, and takes away the appetite, and the latter cauſes melancholy, *&c.* There-

There is another way of making this drink of *Chocolate*, which is cold, which takes its name from its principal ingredient, and is therefore called *Chocolate*, whereof they take to refreſh themſelves, and is made after this manner. They ſteep the *Chocolate* powder'd into a little water, working it well with the little Mill, whence they abſtract a very large ſcum, which is ſo much the more augmented by how much the *Cacao* is more old, and rotten; this ſcum they put into a diſh a part, mixing therewith a ſufficient quantity of Sugar, which done they ſet it up for their uſe, and drink it cold, when they find they have need thereof, but it is to be underſtood, that they do not take this ſort in Winter, but in the greateſt heat of Summer, yet thus prepared it is ſo extraordinary cooling, that it does not agree with all ſtomachs, for experience ſhews the ill thereof, it cauſing diſtempers in the ſtomach, and cheifly to Women. I would here give you the cauſe and reaſon thereof, but I ſhall omit it, that I may not ſeem too prolix, and to treſpaſs on the Readers patience. There

There is alſo another way of drinking it cold, which ſo prepared is call'd *Cacao Pinoli*, it is made in adding to the ſame *Chocolate* (after having made the confection as we have ſhewed) an equal quantity of *Maiz* parcht and pounded, but firſt well cleared of its skin, the which being beaten in the Mortar with the *Chocolate* becomes a powder and mingles it ſelf with the other, and of the powders managed as we ſhewed juſt before ariſes a Scum which they alſo take and uſe as the precedent drink.

There is yet another ſhorter then the former ('Tis the ſame with ours) and therefore more fit for men of buſineſs, who have not the leaſure to attend a longer preparation, the which is very wholeſom, and 'tis that I make uſe of my ſelf; whilſt you ſet on the water to boyl, you muſt take a Cake of *Chocolate*, which you may either pound in the Mortar, or rather grate it to a fine powder, mixing it with ſome Sugar, in a little pot, the water being hot you muſt pour the *Chocolate* therein, then taking it from the

the fire, work it well with your little Mill, and for want of that, brew it a ſcore times, out of one pot into another, which yet does not ſo well incorporate it as the Mill; this being done, let it be drunk without ſeparating from it the ſcum, as is uſual in the aforeſaid preparations.

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THE

# THE FOURTH PART.

IN this laſt part it remains to ſhew you in what quantity the *Chocolate* is to be drunk, in what time we muſt make uſe thereof, and to what perſons 'tis moſt proper, and agreeable, for ſome uſing it too exceſſively, I do not mean only *Chocolate*, but alſo all ſorts of food and Liquors, how good and excellent ſoever the things are in their own Nature, do thence receive great incommodities, and miſchiefs, and if ſome perſons do complain, that it cauſes obſtructions, 'tis by reaſon of the exceſſive uſe thereof; juſt ſo we ſee Wine, which if exceſſively drunk inſtead of heating, breeds oftentimes cold Diſtempers, Nature not being able to ſurmount nor turn in its ſubſtance ſo great a quantity thereof; ſo likewiſe thoſe that drink too much *Chocolate*, ſince

ſince that it has ſeveral fat parts, which cannot diſperſe themſelves in the ſame quantity through all the body, it muſt neceſſarily follow that obſtructions are cauſed by thoſe which remain in the little Veins of the Liver, which may be remedied, if a Man will content himſelf with five or ſix ounces only of *Chocolate* in the Winter time, and if he that takes thereof is bilious and ſubject to melancholly, inſtead of drinking it with common Water let him uſe therewith *Endive* water, the ſame thing is to be done in the Summer, by thoſe that would take it as a Medicine againſt the obſtructions and hot Diſtempers of the Liver; but he that is troubled with the coldneſs of Liver, and full of obſtructions ſhall take the ſame *Chocolate* with Water of *Rhubard*.

In fine it may be ſafely (if regularly) uſed as long as till the month of *May*, eſpecially if the air be temperate, but I do not at all approve the uſe thereof during the Dog-days, unleſs by thoſe to whom it will do no hurt by reaſon of an habitual cuſtom and continual uſe thereof.

Then

Then if any one ſtands in need thereof, even in the Dog-days, and if he be of an hot conſtitution, he ſhall take it mixt with *Endive* Water, from four days to four days, eſpecially if in the morning he finds his Stomach to be weak, and feeble. And although it be very true, that in the *Indies*, which is a very hot Country they take it at all times, and that by conſequence one might do the ſame in *Spain* and in our other European Countries, which are far leſs hot, nevertheleſs I anſwer thereto, that firſt we muſt attribute that to Cuſtom. In the ſecond place that the exceſſive heat of thoſe Countries being joyntly annexed to an exceſſive moiſtneſs, which helps to open the pores of the Body it happens oftentimes that there follows ſo great a diſſipation or ſpending of the proper ſubſtance of the Body, that one might not only make uſe of *Chocolate* in the morning, but alſo all day long, without any injury or detriment. And it is alſo as true, that by the exceſſive heat of the Country the Natural heat is waſted, and exhaled, and that the heat of the

the Stomach and other interiour parts of the body ſo extend, and ſpread themſelves to the exterior, that notwithſtanding this exceſs of heat the ſtomach remains cold, ſo that they receive great profit and advantage not only from *Chocolate* (the which as we have proved is moderately hot) but alſo from pure Wine, the which, though it be very hot does no hurt, but on the contrary, rather fortifies, and cheriſhes the Stomach; but if amongſt theſe exceſſive heats, the Indians ſhould drink Water, they would receive notable detriments by the coolneſs, which it would cauſe in the Stomach, whereby the concoction would be corrupted, and produce ſeveral other bad Diſtempers.

You muſt take notice alſo, that the terreſtrial parts, which we have ſaid are in *Cacao*, ſink to the bottom of the Cup, when you boyl your *Chocolate*, yet there be ſome who think that which falls to the bottom is the beſt and moſt ſubſtantial of all, and therefore thoſe that drink thereof do undergo great danger; but beſides that this ſubſtance is earthy, thick, obſtructive

ſtructive, it breeds melancholy humours, ſo that we muſt avoid it as much as we can, contenting our ſelves with the beſt which is the moſt ſubſtantial. Laſtly it remains to reſolve one difficulty which I have lively touched here before, that is to ſay, what is the Cauſe that *Chocolate* does ſo much fatten thoſe that drink thereof? For if we conſider all the ingredients except the *Cacao*, we ſhall find that their quality is rather to extenuate; and make lean the body, than to fatten, as being all hot and dry, in the third degree. The qualities likewiſe of the *Cacao*, as we have ſhewed you in the beginning, being cold and dry are altogether unfit to cauſe fatneſs. I affirm however that the great quantity of buttery parts, which I have proved to be in the *Cacao*, are thoſe which fatten, and that the hot ingredients of this compoſition, ſerve inſtead of a Pipe or Conduit to derive it, and make it paſs by the Liver, and the other parts till they arrive at the fleſhy parts: Where finding a ſubſtance which is like and conformable to them, to wit

wit hot and moiſt, ſuch as are theſe buttery parts, converting themſelves into the ſubſtance of the ſubject they augment, and fatten it. One might ſay ſeveral others things drawn from the fountain of Philoſophy and Phyſick, but as being more fit for the Schools than for our diſcourſe we ſhall omit them. I ſhall only take notice that to my Receipt one might add the Seeds of a *Melon*, *Gourd* or *Valenzia* (I could never find out what ſort of drug this *Valenzia* is, however one may venter to ſay it is of the ſame Nature with the Seeds of a Cucumber,) the which beat to a powder will be extraordinary good for thoſe that have the Liver, or the reins exceſſive hot, and if there happen any obſtructions in the Liver or Spleen, with a cold intemperature, you may mix amongſt the reſt the powder of *Harts tongue*, or *Ceterach*, and with all theſe compoſitions to give thereto a good odour, you may put a little Amber-greece or Musk. I ſhall receive no ſmall ſatisfaction if this little Treatiſe and Diſcourſe may be acceptable and agreeable to all the World.

*FINIS.*